

- I. Global Connected Histories – A Commencement on the Graeco-Roman Empire and its Passages through Antiquity to Feudalism and the Antiquity compared to in fact Feudal and Tributary Modes of Production which are also finally Transitions into Modern Capitalism – Pirenne and Dobb, even Anderson, Banaji and Sirohi, with Sophie Wahnich as in fact Edited Details expanded into reconstructions and even Arab systems of Modernity and Antiquity with a Message on Mohammad

Finally there is a whole process summarized above in a title which plays a dialectical form and content merger to the process of transition which then is also summarized as in fact the process of base and superstructure called by Weber a political superstructure beyond even cultural changes and multiple factors – the Roman legal bueraucracy changed to in fact the current legal joint stock companies which then is tropes of the same present which is companies.

- II. Contemporary Connected Histories – From Graeco-Roman and even Macedonian Arab Dispersed production processes to the present cities and towns and countryside, with feudal remnants and even bourgeois parliaments inclusive of Chinese Communism and Cuban plantations changed to recently co-operative small plots and large lands for barley, wheat and even olives, and wine and vineyards under Fidel Castro's short history in a long 60 years of permanent revolution since Trotsky which then includes Mao and Sirohi as in fact part of a long history of Communist Revolution failed recently as Soviet Union, and re-composed with India and the working class general strike in Indian Delhi and peasant Bihar with notations of Neo-Monadological Commentary below

The neo-monadological structure of sociology commences then into the financial advisor in a company which mediates company history with in fact ideological changes which then becomes the monad of a general social honesty or alienation in capitalism or the recent shift to general social and even personal collectives which means finally a process of social capitalist mediations – with sectors of automobile strikes in India and China which then is contemporary unionization – with a French linguistic historical custom of small units of Noyeaux strikes as Renaultism which includes passages into French linguistic history as a practico-inerte in its modern language learning – a division of intellectual and manual labour which is united only in Sirohi's Communism which creates a Hebrew intellectual custom of learning about language, culture and coinage even which produces a feminist lover out of about 100 or 200 women which then is a long arc into the permanent revolution of the 20th century which includes a short history of Cuba, Algeria and Soviet Union with China all failing at public sector economics and opting for a nominalism in Sirohi's estimation a measure of meagre profits and high real life economics.

- III. Connected Histories – Maritime trade in Indian Coasts and European Coasts – the Mediterranean for Europe and the Coastal forms for India – Histories from Antiquity through Modernity into Modern Capitalism – a Notation on Arab and Byzantine, even Egyptian and Israel Kabbalistic writings by Sirohi

The connected nature of history creates trade routes across the world with Graeco-Roman trade becoming slave trade and even in a long durée in theological format by Sirohi, it includes the expanse of Arab histories and Greek histories all in a commencement of a style called – individual sector and group section with historical processes of the dialectical two – which meant the individual Christ went into a Jerusalem neighbourhood and met a group of in fact Romans and was killed which is Biblical history.

IV. Connections between Past and Present – To Hobsbawm and a Footnote to be Made

Finally¹ the nature of the process of production in Graeco-Roman cities included even as Banaji remarks in Byzantium, a working class before capitalism which then becomes a long history in progressive-regressive senses while Sirohi was busy in a delusion called creative psychosis by his doctor, a long progress of history inclusive of a game called Aesthetics and Resistance which maps the novel Aesthetics of Resistance by Peter Weiss which then is a long progressive account of the 20th century which includes other games In the Midst of a War and even Battle of An Loc which is in Vietnam all of which study the Birds in Guevarism as well – this becomes the history as – in fact Gramsci – an underground with the option, or a overground or even a platform for hegemony as such in parliaments – it also means the option Mao which is underground as peasant power or overground as city strikes or even platform as parliamentary communist parties which represent the radical process – finally there is Trotsky and Lenin – the same option underground which Time and its Curve the novel in praise of Trotsky or the overground a process of working class pamphleteering or finally parliamentary dumas as voting based elections with the two other processes.

Take your choice Banaji says to Sirohi in creative delirium – join the underground.

¹ Imagine the real nature of production in England under the making of the working class in the 18th century to throw up forms like the Barricades in Paris under Blanqui and Babeuf which then becomes conspiratorial histories in line with Lenin in the present – which is finally a number of motifs in the Arcades Project by Walter Benjamin – which announces forms after forms in Sirohi's long reading history of this work as well, he calls it a number of histories of photographs, daguerrotypes, and panoramas, alongside images of in fact circular objects and parallel lines which then means history is a Sloterdijk type sphere which joins fashion worlds to in fact proletarian neighbourhoods between Althusser in 1960 having a long night after theatre watching in Bertolazzi becoming a rainy night chased by criminals, all of this is a new type of history in Sirohi – call it Benjaminian – that one can cover history as “commodity” presentation – Aesthetics of Resistance which becomes in one small historical reference Althusser in 1960, which is called Hobsbawm's love for such creative histories.